

Al Ruqyah

Protective and Healing Supplications from the Qur'an and Sunnah

الرقية من القرآن الكريم ومن السنة النبوية

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طلب التصريح لتداول أو طباعة المصاحف والمطبوعات

Request Issuance of Permit Publication/Printing

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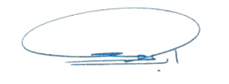
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لا حول ولا قوة إلا بالله



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SOURCE: ما يرقى به المريض - الشيخ عبد الرزاق البدر

Ruqyah

DEFINITION

Ar-Ruqyah (الرقية): It consists of Qur'anic ayat and Prophetic supplication used by the one who is struck by disease, being poisoned or jinn possession.

TYPES OF RUQYAH

There are two types of Ruqyah: legislative Ruqyah (الرقية الشرعية) and the polytheistic Ruqyah (الرقية الشركية), which is forbidden.

The legislative Ruqyah must fulfill the following conditions:

1. That it is a Ruqyah using the Words of Allah the Most High, or by His Names & Attributes, or using Prophetic du'aas (supplications)
2. That it is (recited) in the Arabic language or by what (ever language) it's meanings are known.
3. That the (the patient) believes that the Ruqyah itself cannot effect him but that the effectiveness is from Allah the Most High, and;
4. That the Ruqyah does not (contain) any prohibited feature; the Ruqyah is not performed during janaabah (major impurity), or in a grave or toilet.

EVIDENCES FROM THE QUR'AN & SUNNAH

The evidence for using Qur'an for Ruqyah and its effectiveness in treating both physical and spiritual diseases is established in the statement of Allah:

وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ

"And We send down from the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it)." (*Surah Al-Israa'*, 17:82)



عَنْ جَابِرٍ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ "لِكُلِّ دَاءٍ دَوَاءٌ فَإِذَا أُصِيبَ دَوَاءُ الدَّاءِ بَرَأَ بِإِذْنِ اللهِ عَزَّ وَجَلَّ"

Jabir reported Allah's Messenger ﷺ as saying: There is a remedy for every malady, and when the remedy is applied to the disease it is cured with the permission of Allah, the Exalted and Glorious. (*Sahih Muslim 2204*)



عَنْ عَبْدِ اللهِ، عَنِ النَّبِيِّ ﷺ قَالَ "مَا أَنْزَلَ اللهُ دَاءً إِلاَّ أَنْزَلَ لَهُ دَوَاءً"

It was narrated from ‘Abdullah that the Prophet ﷺ said: “Allah does not send down any disease, but He also sends down the cure for it.” (*Sunan Ibn Majah Book 31, Hadith 3564*)



عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ أَمَرَنِي رَسُولُ اللهِ ﷺ أَوْ أَمَرَ أَنْ يُسْتَرْقَى مِنَ الْعَيْنِ

Narrated ‘Aisha: The Prophet ﷺ ordered me or somebody else to do Ruqya (if there was danger) from an evil eye. (*Sahih Bukhari: Volume 7, Book 71, Number 634*)



حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الأَسْوَدِ، عَنْ أَبِيهِ، قَالَ سَأَلْتُ عَائِشَةَ عَنِ الرُّقْيَةِ، مِنَ الْحُمَةِ فَقَالَتْ رَخَّصَ النَّبِيُّ ﷺ الرُّقْيَةَ مِنْ كُلِّ ذِي حُمَةٍ

Narrated Al-Aswad: I asked ‘Aisha about treating poisonous stings (a snake-bite or a scorpion sting) with a Ruqyah. She said, “The Prophet allowed the treatment of poisonous sting with Ruqyah.” (*Sahih Bukhari: Volume 7, Book 71, Number 637*)



عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ "يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ." قَالُوا مَنْ هُمْ يَا رَسُولَ اللهِ قَالَ "هُمُ الَّذِينَ لاَ يَسْتَرْقُونَ وَلاَ يَتَطَيَّرُونَ وَلاَ يَكْتَوُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ."

'Imran b. Husain reported: Verily the Messenger of Allah ﷺ said: Seventy thousand of my Ummah would enter Paradise without rendering account. They (the companions of the Prophet ﷺ) said: Who would be those, Messenger of Allah ﷺ? He said: They would be those who not ask others to do ruqyah on them, do not take omens, nor do they cauterise, but they put their trust in their Lord. (*Sahih Muslim 218*)

NOTE: This Hadith tells us the qualities of those who will enter Paradise without account. Regarding the practice of ruqyah. They still perform ruqyah, but they do not ask others to do it on them or read on them. Rather they have full trust in their Lord so they read ruqyah on themselves. If someone offers to read ruqyah upon them, accepting the offer does not negate the quality of not asking for ruqyah because they did not ask.

It is ihsan when a person offers to read ruqyah on those who are sick.

Protective & Healing Supplications from the Qur'an & Sunnah

أولاً: الرقية من القرآن الكريم

FIRST: AL RUQYAH FROM THE QUR'AN

أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"I seek refuge in Allah from Satan the outcast."

Surah Al-Fatihah

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ١
ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ٢ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ٣
مَٰلِكِ يَوۡمِ ٱلدِّينِ ٤ إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ
نَسۡتَعِينُ ٥ ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ ٦
صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا
ٱلضَّآلِّينَ ٧

"In the Name of Allah, the Most Beneficent, the Most Merciful. All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists). The Most Beneficent, the Most Merciful. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection). You (Alone) we worship, and you (Alone) we ask for help (for each and everything). Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians)." (*Surah Al-Fatihah*, 1:1-7)

Ayat-ul-Kursi

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُۚ لَا تَأۡخُذُهُۥ سِنَةٞ وَلَا نَوۡمٞۚ لَّهُۥ مَا فِي
ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ مَن ذَا ٱلَّذِي يَشۡفَعُ عِندَهُۥٓ إِلَّا بِإِذۡنِهِۦۚ يَعۡلَمُ
مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡۖ وَلَا يُحِيطُونَ بِشَيۡءٖ مِّنۡ عِلۡمِهِۦٓ إِلَّا بِمَا
شَآءَۚ وَسِعَ كُرۡسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَۖ وَلَا يَـُٔودُهُۥ حِفۡظُهُمَاۚ وَهُوَ
ٱلۡعَلِيُّ ٱلۡعَظِيمُ ٢٥٥

"Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter . And they will never compass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called Ayat-ul-Kursi.]" (*Surah Al-Baqarah*, 2:255)

Last Two Verses of Surah Al-Baqarah

ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيۡهِ مِن رَّبِّهِۦ وَٱلۡمُؤۡمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ
وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّن رُّسُلِهِۦۚ وَقَالُواْ
سَمِعۡنَا وَأَطَعۡنَاۖ غُفۡرَانَكَ رَبَّنَا وَإِلَيۡكَ ٱلۡمَصِيرُ ٢٨٥

لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا
ٱكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ
عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا
مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا
فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٨٦﴾

“The Messenger (Muhammad ﷺ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. They say, "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)." Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people.” (*Surah Al-Baqarah*, 2:285-286)

Surah Al-Ikhlaas (3 TIMES)

بسم الله الرحمن الرحيم

قُلْ هُوَ ٱللَّهُ أَحَدٌ ﴿١﴾ ٱللَّهُ ٱلصَّمَدُ ﴿٢﴾
لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾
وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ﴿٤﴾

“Say (O Muhammad ﷺ): "He is Allah, (the) One. "Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). He

begets not, nor was He begotten; And there is none co-equal or comparable unto Him." (*Surah Al-Ikhlaas*, 112:1-4)

Surah Al-Falaq (3 TIMES)

بسم الله الرحمن الرحيم



"Say: "I seek refuge with (Allah) the Lord of the daybreak, From the evil of what He has created; And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away). And from the evil of the witchcrafts when they blow in the knots, And from the evil of the envier when he envies." (*Surah Al-Falaq*, 113:1-5)

Surah An-Naas (3 TIMES)

بسم الله الرحمن الرحيم

قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ﴿١﴾ مَلِكِ ٱلنَّاسِ ﴿٢﴾
إِلَٰهِ ٱلنَّاسِ ﴿٣﴾ مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ﴿٤﴾
ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ ﴿٥﴾
مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ ﴿٦﴾

"Say: "I seek refuge with (Allah) the Lord of mankind, The King of mankind, The Ilah (God) of mankind, From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allah), Who whispers in the breasts of mankind, Of jinns and men." (*Surah An-Naas*, 114:1-6)

ثانياً: الرقية من السنة النبوية

SECOND: AL RUQYAH FROM THE PROPHET'S SUNNAH

أَعُوذُ بِاللهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ

A'oodhu Billaah il-samee' il-'aleem minash-Shaytaan ir-rajeem wa min hamzihi wa nafakhihi wa nafthihi.

"I seek refuge with Allah, the All-Hearing, the All-Knowing, from the accursed Satan, from his madness, his arrogance, and his poetry." (*Sunan Abi Dawud 775, Authenticated by Al Albani as Sahih*)



أُعِيذُكُمَا بِكَلِمَاتِ اللهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ

'U'eethukumaa bikalimaatil-laahit-taammati min kulli shaytaanin wa haammatin, wa min kulli 'aynin laammatin.

"I seek protection for you in the Perfect Words of Allah from every devil and every beast, and from every envious blameworthy eye." (*Sahih al-Bukhari 3371*)

NOTE: If you are doing for yourself, say a'oodhu (أَعُوذُ) minus kuma.



أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ، مِنْ شَرِّ مَا خَلَقَ

'A'oothu bikalimaatil-laahit-taammaati min sharri maa khalaqa.

"I seek refuge in the Perfect Words of Allah from the evil of what He has created." (*Sahih Muslim 2708*)



بِسْمِ اللهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ (٣)

Bismillaahil-lathee laa yadhurru ma'as-mihi shay'un fil-'ardhi wa laa fis-samaa'i wa Huwas-Samee 'ul- 'Aleem.

"In the Name of Allah, Who with His Name nothing can cause harm in the earth nor in the heavens, and He is the All-Hearing, the All-Knowing." (3 TIMES) (*Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 16, Hadith 1457*)



بِسْمِ اللهِ (٣)، أَعُوذُ بِاللهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ (٧)

Bismillaah. 'A'oothu billaahi wa qudratihi min sharri maa 'ajidu wa 'uhaathiru.

"In the Name of Allah." (3 TIMES) "I seek refuge in Allah and in His Power from the evil of what I find and of what I guard against." (7 TIMES) (*Sahih Muslim 2202*)



بِسْمِ اللهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنِ حَاسِدٍ، اللهُ يَشْفِيكَ، بِسْمِ اللهِ أَرْقِيكَ

Bismillahi arqika, min kulli shay'in yu'dhika, min sharri kulli nafsin aw `aynin hasidin, Allahu yashfika, bismillahi arqika.

"In the Name of Allah I pray over you for healing (Ruqyah), from everything that bothers you, from the evil of every soul and every evil eye that hates you, may Allah cure you, in the Name of Allah I pray over you for healing." (*Riyadh As Saliheen, Muslim, Book 7, Hadith 908*)



بِسْمِ اللهِ يُبْرِيكَ، وَمِنْ كُلِّ دَاءٍ يَشْفِيكَ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ، وَشَرِّ كُلِّ ذِي عَيْنٍ

Bismillahi yubrika min kulli da'in yashfika wa min sharri hasidin 'iza hasada wa sharri kulli dhi 'ayn.

"In the name of Allah. He may cure you from all kinds of illness and safeguard you from the evil of a jealous one when he feels jealous and from the evil influence of eye." (*Sahih Muslim 2185*)



أَسْأَلُ اللهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَكَ (٧)

As'alullahal-`Azima Rabbal-`Arshil-`Azimi, an yashfiyaka.

"I ask Allah Almighty, Lord of the Magnificent Throne, to make you well." (7 TIMES) (*Sunan Abi Dawud 3106, Authenticated by Al Albani as Sahih*)



لَا إِلَهَ إِلَّا اللهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ اللهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللهُ رَبُّ السَّمٰوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ

Laa 'ilaaha 'illallaahul-'Adheemul-Haleem, laa 'ilaaha 'illallaahu Rabbul-'Arshil-'Adheem, laa 'ilaaha 'illallaahu Rabbus-samaawaati wa Rabbul-'ardhi wa Rabbul-'Arshil-Kareem.

"There is no god but Allah, the All-Powerful, the Forbearing; there is no god but Allah, Lord of the mighty Throne; there is no god but Allah, Lord of heaven, Lord of earth, and Lord of the noble Throne." (*Sahih Al Bukhari 6346*)



يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ أَسْتَغِيثُ

Yaa Thal-Jalaali wal-'Ikraam, yaa Hayyu yaa Qayyoomu birahmatika 'astagheethu.

"O the Lord of Glory and Honor, O Ever Living One, O Eternal One, I seek help through Your mercy." (*Jami` at-Tirmidhi 3524*)



اللَّهُمَّ أَذْهِبِ الْبَأسَ، رَبَّ النَّسِ، اشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إلَّا شِفَاؤُكَ، شِفَاءً، لَا يُغَادِرُ سَقَمًا

Allahumma adhhibil-ba'sa, Rabban-nasi, ishfi, Antash-Shafi, la shifa'a illa shifa'uka, shifaan la yughadiru saqaman.

"O Allah, Lord of the people, take away the disease and cure him; You are the One Who cures and there is no cure except Your Cure – a cure that leaves no disease." (*Sahih al-Bukhari 5743*)



اللَّهُمَّ عَافِنِي فِي بَدَنِي، اللَّهُمَّ عَافِنِي فِي سَمْعِي، اللَّهُمَّ عَافِنِي فِي بَصَرِي، لَا إِلَهَ إِلَّا أَنْتَ (٣)

Allaahumma 'aafinee fee badanee, Allaahumma 'aafinee fee sam'ee, Allaahumma 'aafinee fee basaree, laa 'ilaaha 'illaa 'Anta.

"O Allah, make me healthy in my body. O Allah, preserve for me my hearing. O Allah, preserve for me my sight. There is none worthy of worship but You." (3 TIMES) (*Sunan Abi Dawud 5090, Authenticated by Al Albani as Hasan*)



اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي، وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

Allaahumma 'innee 'as'alukal-'afwa wal'aafiyata fid-dunyaa wal'aakhirati, Allaahumma 'innee 'as'alukal-'afwa wal'aafiyata fee deenee wa dunyaaya wa 'ahlee, wa maalee, Allaahum-mastur 'awraatee, wa 'aamin raw'aatee, Allaahum-mahfadhnee min bayni yadayya, wa min khalfee, wa 'an yameenee, wa 'an shimaalee, wa min fawqee, wa 'a'oothu bi'adhamatika 'an 'ughtaala min tahtee.

“O Allah, I seek Your forgiveness and Your protection in this world and the next. O Allah, I seek Your forgiveness and Your protection in my religion, in my worldly affairs, in my family, and in my wealth. O Allah, conceal my secrets and preserve me from anguish. O Allah, guard me from what is in front of me and behind me, from my left, and from my right, and from above me. I seek refuge in Your Greatness from being struck down from beneath me.” (*Sunan Ibn Majah 3871*)



اللَّهُمَّ اهْدِنِي وَارْزُقْنِي وَعَافِنِي وَارْحَمْنِي

Allaahummahdinee, warzuqnee, wa 'aafinee, warhamnee.

“O Allah guide me, provide for me, protect me, and have mercy on me.” (*Sahih Muslim 2697*)



اللَّهُمَّ رَحْمَتَكَ أَرْجُو، فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ

Allaahumma rahmataka 'arjoo falaa takilnee 'ilaa nafsee tarfata 'aynin, wa 'aslih lee sha'nee kullahu, laa'ilaaha 'illaa 'Anta.

“O Allah, I hope for Your Mercy. Do not leave me to myself even for the blinking of an eye. Correct all of my affairs for me. There is none worthy of worship but You.” (*Sahih Aj Jami'e 5820, Authenticated by Al Albani as Hasan*)



اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ ﷺ، وَنَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ ﷺ، وَأَنْتَ الْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاغُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ

Allahumma innâ nas'aluka min khayri ma sa'alaka minhu nabiyyuka Muhammadun sallallâhu alayhi wasallam, wa na'aüdhu bika min sharri masta'adhaka minhu nabiyyuka Muhammadun sallallâhu alayhi wasallam, wa antal musta'anu wa alaykul balaghu wala hawla wala quwwata illâ billah.

“O Allah! We seek all what is good, what has been asked for by Your Prophet Muhammad ﷺ. We seek Your refuge from all what is evil, from what has Your refuge been sought for by Your Prophet Muhammad ﷺ. You are the only helper who is asked for help and it is for You to accomplish our prayers. There is no strength or power except with Allah.” (*Riyadh As Saliheen, At Tirmidhi, Book 17, Hadith 1492*)

Hadith on the Virtues of Ruqyah with Allah's Book

'Aishah (may Allah be pleased with her) reported that Allah's Messenger ﷺ came into her house and saw with her a woman who was treating her with ruqyah. He told her: "Treat her (only) with Allah's Book." (*Recorded by Ibn Hibban; verified to be authentic by al-Albani in as-Sahihah no. 1931*)

"With regard to the du'aa' that is prescribed for the Muslim to say if he wants to recite Ruqyah for himself or for someone else, there are many such du'aa's, the greatest of which are al-Faatihah and al-Mi'wadhatayn (Surah Al Ikhlas, Surah Al Falaq, Surah An Naas)."[1]

RUQYAH WITH SURAH AL-FATIHAH

Surah al Fatihah is also named ar-Ruqyah, the Spiritual Cure due to the hadeeth of Abu Sa`eed (may Allah be pleased with him) reported in Saheeh Bukhaaree that after he had recited it to cure a person who had been bitten by a scorpion, the Messenger of Allah ﷺ said to him, And what made you to know that it was a ruqyah? (*Saheeh Bukhaaree: Eng. Trans. 3/264 no. 476*)

RUQYAH WITH AL-MUAWWIDHAT

عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا {قُلْ هُوَ اللهُ أَحَدٌ} وَ{قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ} وَ{قُلْ أَعُوذُ بِرَبِّ النَّاسِ} ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلاَثَ مَرَّاتٍ

'Aishah (may Allah be pleased with her) reported: "When Allah's Messenger ﷺ went to bed, he would bring the palms of both hands together, and blow into them while reading "*Qul huwa Allahu ahad*" 112, "*Qul a'udhu bi rabb il-falaq*" 113, "*Qul a'udhu bi rabbi n-Nas*" 114. He would then rub with them whatever he could reach of his body, starting with his head, face, and the front part of his body. He would do this three times." (*Sahih al-Bukhari 5017*)

[1] http://www.islamqa.com/en/ref/3476/ruqyah

RUQYAH WITH AYAT AL-KURSI

Ubayy Bin Ka'b narrated that he had a harvest of dates. He noticed that it shrunk every day, and decided to watch it at night. He did and noticed a beast that looked like a boy who attained puberty. He gave him salam, and it responded to him with salam.

He asked it, “Are you human or jinn?”

It replied, “Jinn.”

He told it, “Show me your hand.”

It showed him its hand, and he saw that it looked like a dog's, with fur like that of a dog covering it. He exclaimed, "Is this how jinn are like!?" It then told him, “All jinns know that there is no one among them stronger than me.” He asked it, “What brought you here?“ It replied, “We have been informed that you like to give charity, so we came to get some of your food.“ He asked it, “What would protect us from you?“ It replied, “This ayah from Surat ul-Baqarah: (*Allahu la ilaha illa huwa Al-Hayy ul-Qayyum,*) (2:255) - whoever says it in the evening will be protected from us until the morning, and whoever says it in the morning will be protected from us until the evening.“

In the morning, Ubayy came to Allah's Messenger ﷺ and told him of that incident. He told him, ‘The evil one has said the truth!’ (*Recorded by an-Nasa’i and others. Verified to be authentic by al-Albani*)

RUQYAH WITH THE LAST TWO VERSES OF SURAT AL-BAQARAH

At-Tirmidhi reported that an-Nu’man ibn Bashir (may Allah be pleased with him) narrated that Allah’s Messenger ﷺ said: “Verily! Allah has written a Book before the creation of the heavens and earth by two thousand years. He has descended from it two Verses by which He ended Surat al-Baqarah, and if they are recited in a house, Shaytaan will not come close to that house for three nights.“ (*Authenticated by al-Albani in Sahih at-Tirmidhi no. 2882*)

Al-Bukhari recorded that Ibu Masud (may Allah be pleased with him) said that the Messenger of Allah ﷺ said: “Whoever recites the last two Ayat of Surat al-Baqarah at night, they will suffice him.“ (*Sahih al-Bukhari 5040*)

Abu Dhar (may Allah be pleased with him) narrated that Allah's Messenger ﷺ said: “I was given the last Verses of Surat al-Baqarah which are from a treasure under the Throne (of Allah); they were not given to any Prophet before me.“ (*Sahih al-Jamie' no. 1060*)

Hadith on the Virtues of Some Prophetic Du'aas

It was narrated that Ibn 'Abbaas (may Allaah be pleased with him) said: The Prophet ﷺ used to seek refuge for al- Hasan and al-Husayn, and he would say: "Your father [meaning Ibraaheem (peace be upon him)] used to seek refuge with Allaah for Ismaa'eel and Ishaaq with these words:

أُعِيذُكُمَا بِكَلِمَاتِ اللهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ

'U'eethukumaa bi kalimaatil-laahit-taammah min kulli shaytaanin wa haammah wa min kulli 'aynin laammah.

"I seek refuge in the perfect words of Allah, from every devil and every poisonous reptile, and from every evil eye.'" (*Narrated by al-Bukhaari, 3191*)

NOTE: If you are doing for yourself, say a'oodhu (أَعُوذُ) minus kuma.



Abu Sa`id Al-Khudri (may Allah be pleased with him) reported: Jibril (Gabriel) came to the Prophet ﷺ and said: "O Muhammad ﷺ! Do you feel sick?" He ﷺ said, "Yes." Jibril supplicated thus (i.e., he performed Ruqyah):

بِسْمِ اللهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ، اللهُ يَشْفِيكَ، بِسْمِ اللهِ أَرْقِيكَ

Bismillahi arqika, min kulli shay'in yu'dhika, min sharri kulli nafsin aw `aynin hasidin, Allahu yashfika, bismillahi arqika.

"With the Name of Allah. I recite over you (to cleanse you) from all that troubles you, and from every harmful mischief and from the evil of the eyes of an envier. Allah will cure you; and with the Name of Allah, I recite over you." (*Sahih Muslim 2186*)

COMMENTARY: This Hadith clearly tells us that the Prophet ﷺ was not free from the basic attributes of human nature and occasionally he also fell ill. Angel Jibril (Gabriel) therefore prayed for his health and safety against all

those things which could harm him. These prayers should be recited after the Prophet's practice.[2]



Ibn `Abbas (may Allah be pleased with them) reported: The Prophet ﷺ said, "He who visits a sick person who is not on the point of death and supplicates seven times:

أَسْأَلُ اللهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ، أَنْ يَشْفِيكَ (٧)

As'alullahal-`Adhima Rabbal-`Arshil-`Adhimi, an yashfiyaka.

"I beseech Allah the Great, the Rubb of the Great Throne, to heal you), Allah will certainly heal him from that sickness." (7 TIMES) (*Sunan Abi Dawud 3106, Authenticated by Al Albani as Sahih*)

COMMENTARY: There is always a great certainty that Allah will respond to a supplication which springs from a sincere, veracious heart. One should, therefore, pray for a patient with full conviction and reassurance of heart. Moreover, the Prophet's prayers have special effect and grace and therefore their original wordings should be uttered.[3]



'Aishah (may Allah be pleased with her) reported: When the Prophet ﷺ visited any ailing member of his family, he would touch the sick person with his right hand and would supplicate:

اللَّهُمَّ أَذْهِبِ الْبَأْسَ، رَبَّ النَّاسِ، اشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقَماً

Allahumma adhhibil-ba'sa, Rabban-nasi, ishfi, Antash-Shafi, la shifa'a illa shifa'uka, shifaan la yughadiru saqaman.

"O Allah! the Rubb of mankind! Remove this disease and cure (him or her)! You are the Great Curer. There is no cure but through You, which leaves behind no disease." (*Sahih al-Bukhari 5743*)

[2] Riyadh-as-Saliheen

[3] Riyadh-as-Saliheen

More Supplications for the Sick

Sa`d bin Abu Waqqas (may Allah be pleased with him) reported: The Messenger of Allah ﷺ visited me during my illness and supplicated,

اللَّهُمَّ اشْفِ سَعْداً، اللَّهُمَّ اشْفِ سَعْداً، اللَّهُمَّ اشْفِ سَعْداً

"O Allah! Cure Sa`d. O Allah! Cure Sa`d. O' Allah! Cure Sa`d." (*Riyadh As Saliheen, Muslim, Book 7, Hadith 904*)[4]

COMMENTARY: To pray for the health and recovery of the patient, particularly uttering his name, is commendable. Furthermore, one should repeatedly pray to Allah and beseech Him with supplication till He responds.



Ibn `Abbas (may Allah be pleased with him) reported: The Prophet ﷺ visited a bedouin who was sick. Whenever he visited an ailing person, he would say,

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللهُ

La ba'sa, tahurun in shaa Allah.

"No harm, (it will be a) purification (from sins), if Allah wills." (*Sahih al-Bukhari 3616*)

COMMENTARY: To sit beside the sick, to comfort his heart and to say a few words of sympathy to him was the Prophet's practice.[5]



Abu Sa`id Al-Khudri and Abu Hurairah (may Allah be pleased with them) reported: The Messenger of Allah ﷺ said, "If a person says:

لَا إِلَٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ

[4] Riyadh-as-Saliheen
[5] Riyadh-as-Saliheen

'*La ilaha illallahu wallahu Akbar* (There is no true god except Allah and Allah is the Greatest),' his Rubb responds to him and affirms: '(Yes!) There is no true god except I, and I am the Greatest.' When he says:

لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ

'*La ilaha illallahu Wahdahu la sharika Lahu* (There is no true god except Allah, the One, He has no partner).' Allah (subhanahu wa ta'ala) affirms: '(Yes!) There is no true god except I. I have no partner.' When he says:

لَا إِلَهَ إِلَّا اللهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

'*La ilaha illallahu Lahul mulku wa Lahul-hamdu* (the sovereignty belongs to Him and all the praise is due to Him).' He (subhanahu wa ta'ala) affirms: '(Yes!) There is no true god except I, Mine is the praise and to Me belongs the sovereignty.' When he says:

لَا إِلَهَ إِلَّا اللهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ

'*La ilaha illallahu wa la hawla wa la quwwata illa Billah* (There is no true god except Allah, and there is no might and power but with Allah).' He (subhanahu wa ta'ala) affirms: '(Yes!) There is no true god except I, and there is no might and power but with Me.'" The Messenger of Allah ﷺ added, "He who recites this during his illness and dies, will not be touched by the Fire (Hell)." (*Sahih At Targheeb 3481, Authenticated by Al Albani as Sahih*)

COMMENTARY: This Hadith points out the excellence of the words mentioned above. This is so because of great meaning they have, namely the firm belief in Allah, His Oneness and Glorification; that to Him Alone we should return, upon Him Alone we should rely, and to Him Alone we should express gratefulness. If somebody utters them during his illness, his life is sure to come to an end in a good way, that is, he will go to Jannah.[6]



`Aishah (may Allah be pleased with her) reported: When a person complained to the Prophet ﷺ about an ailment or suffered from a sore or a wound, the Prophet ﷺ would touch the ground with his forefinger and then raise it (Sufyan bin `Uyainah, the narrator, demonstrated this with his forefinger) and would recite:

بِسْمِ اللهِ، تُرْبَةُ أَرْضِنَا، بِرِيقَةِ بَعْضِنَا، يُشْفَى بِهِ سَقِيمُنَا، بِإِذْنِ رَبِّنَا

`Bismil-lahi, turbatu ardina, bireeqati ba`dina, yushfa bihi saqeemunaa, bi 'idhni Rabbina'.

[6] Riyadh-as-Saliheen

“With the Name of Allah, the dust of our ground mixed with the saliva of some of us would cure our patient with the permission of our Rubb.” (*Riyadh As Saliheen, Al Bukhari & Muslim, Book 7, Hadith 901*)



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